

BIBLE SOCIETY RECORD



KNOCKING AT THE DOORS OF ISLAM

Published monthly by the American Bible Society, Bible House, Astor Place, New York
Entered as second-class matter December 3, 1923, at the post office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on December 3, 1923.

Officers, Managers, and Agencies of the American Bible Society

President

CHARLES E. HUGHES, LL.D., N. Y.
JOHN R. MOTT, LL.D., N. Y.
ROBERT DOLLAR, Calif.
JOSHUA LEVERING, Md.
JAMES N. GAMBLE, Ohio
CHRISTOPHER MATHESON, Okla.
B. PRESTON CLARK, Mass.
CARL E. MILLIKEN, LL.D., Me.
WILLIAM S. PILLING, Pa.
MRS. FINLEY J. SHEPARD, N. Y.
THOS. C. DAY, Ind.
HARRY P. CONVERSE, Ky.
JUNUS E. BRAL, Mich.
WALTER L. STOCKWELL, N. Dak.
HENRY ST. GEORGE TUCKER, LL.D., Va.
WILLIAM HALLS, JR., N. J.
WESLEY L. JONES, Wash.

President Emeritus

E. FRANCIS HYDE, New York

Vice-Presidents

HENRY J. ALLEN, LL.D., Kan.
FRANK A. HORNE, N. Y.
FRANK O. LOWDEN, LL.D., Ill.
HERMAN J. SCHAFER, Mo.
EDWARD S. JOUETT, Ky.
HORACE WHITE, La.
ELLWOOD C. PERISHO, LL.D., N. C.
MRS. AUGUSTA R. MOORE, Okla.
J. HENRY BAKER, Md.
ROBERT R. MOTON, LL.D., Ala.
R. L. SMITH, Tex.
ROBERT L. CARRICK, Ky.
SAM STREETMAN, Tex.
JOHN R. HAWKINS, D. C.
HENRY S. STEARNS, M.D., N. Y.
WM. PHILLIPS HALL, N. Y.
S. G. ATKINS, LL.D., N. C.

WADE H. ELLIS, LL.D., D. C.
WM. JAY SCHIEFFELIN, Ph.D., N. Y.
WM. LYON PHELPS, Litt.D., Conn.
MISS EVANGELINE BOOTH, N. Y.
A. A. HYDE, Kan.
ELBERT A. HARVEY, Mass.
C. EDGAR ANDERSON, N. Y.
E. CLARENCE MILLER, LL.D., Pa.
LEWIS T. M. SLOCUM, Ill.
ROBERT B. SCOTT, Ga.
J. L. KRAFT, Ill.
JOHN S. FISHER, Pa.
FRANK J. HARWOOD, Wis.
ROBERT E. SPEER, D.D., N. Y.
HIRAM BINGHAM, Litt.D., Conn.
JOSIAH H. PENNIMAN, LL.D., Pa.
JOHN H. FINLEY, LL.D., N. Y.

General Secretaries

REV. ERIC M. NORTH, Ph.D., D.D.
REV. GEORGE WILLIAM BROWN, M.A.

Treasurer

GILBERT DARLINGTON

Recording Secretary

REV. LEWIS B. CHAMBERLAIN, D.D.

Assistant Secretary

CHARLES W. FOWLE

Managers

TERM—1928 to 1932
ROSCOE C. E. BROWN, Litt.D.
JOHN T. MANSON
GEORGE WOOLSEY, M.D.
ALFRED BUSSELLE
WILLIAM P. STEVENSON, LL.D.
MRS. JOHN FERGUSON
WM. ALBERT HARRISON
JAMES H. POST
GEORGE TIFFANY
JAMES T. VAN STEENBERGH

TERM—1929 to 1933
WINTHROP M. TUTTLE
ORRIN R. JUDD
ELLWOOD M. RABENOLD
HERBERT S. BAKER
EDWARD S. MALMAR
WILLIAM W. HALL
JEREMIAH R. VAN BRUNT

TERM—1930 to 1934
JOSEPH S. AUERBACH, Litt.D.
DANIEL BURKE
FRANK H. MANN
ERNEST M. BOWMAN
ELISABETH B. CUTTING
JAMES M. STUART
HOWARD WHITTEMORE
PAUL T. JONES

TERM—1931 to 1935
GEORGE D. BEATTYS
ARLANDO MARINE
FRANKLIN S. EDMONDS
JAMES R. JOY, LL.D.
CHARLES F. DARLINGTON
SILAS F. HALLOCK, M.D.
MRS. WILLIAM BORDEN
ARTHUR L. BROWN
RAY CLARKE TILLINGHAST

Ministerial Members of Board Committees

REV. FRANK MASON NORTH, D.D.
REV. H. A. STIMSON, D.D.
REV. R. S. INGLIS, D.D.

REV. EZRA S. TIPPLE, D.D.
PROF. OSWALD T. ALLIS, Ph.D.
REV. JAMES PARKER, Ph.D.
PROF. JOHN H. RAVEN, D.D.

PROF. HOWARD C. ROBBINS, D.D.
REV. M. G. G. SCHERRER, D.D.
REV. FREDERICK W. JACKSON
REV. MINOT C. MORGAN, D.D.

BISHOP F. J. MCCONNELL, D.D.
REV. T. H. MACKENZIE, D.D.
REV. ROBERT M. HOPKINS, D.D.

Home Agencies

Agency among the Colored People of the United States:

REV. ERIC M. NORTH, D.D., General Secretary, in charge, Bible House, Astor Place, N. Y.

Eastern Agency—New York State and adjacent regions not otherwise cared for.
CHARLES W. FOWLE, Bible House, Astor Place, N. Y.

Atlantic Agency—Pennsylvania and New Jersey.
REV. FRANK P. PARKIN, D.D., 701 Walnut St., Philadelphia, Pa.

National Capital Agency—Maryland, Delaware, and District of Columbia.
Woodward Bldg., Washington, D. C.

South Atlantic Agency—Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida.

REV. M. B. PORTER, 218 North Adams St., Richmond, Va.

Central Agency—Ohio, Kentucky, Tennessee, Alabama, and Mississippi.

REV. FRANK MARSTON, D.D., 424 Elm St., Cincinnati, Ohio.

Northwestern Agency—Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Missouri (excepting Kansas City), North Dakota, and South Dakota.

REV. J. L. McLAUGHLIN, D.D., 35 East Wacker Drive, Chicago, Ill.

Southwestern Agency—Texas, Oklahoma, Louisiana, and Arkansas.

REV. J. J. MORGAN, 905 Main St., Dallas, Texas.

Western Agency—Colorado, Kansas and Kansas City, Mo., Nebraska, Wyoming, Montana, Idaho, Utah, Arizona, and New Mexico.

REV. ARTHUR F. RAGATZ, D.D., 1515 Larimer St., Denver, Colo.

Pacific Agency—California, Nevada, Oregon, Washington, Alaska, and Hawaii.

REV. A. WESLEY MELL, 250 Golden Gate Ave., San Francisco, Calif.

Foreign Agencies

West Indies Agency—JOSE MARCIAL-DORADO, Ph.D., 126 San Miguel Street, Havana, Cuba.

Mexico Agency—SR. H. T. MARROQUIN, Apartado 1373, Mexico City, Mexico.

Caribbean Agency—REV. RAYMOND R. GREGORY, Bible House, Cristobal, Canal Zone.

Upper Andes Agency—JOHN RITCHIE, Apartado 448, 879 Avenida Arenales, Lima, Peru.

La Plata Agency—REV. PAUL PENZOTTI, Calle Corrientes 728, Buenos Aires, Argentina.

Brazil Agency—REV. HUGH C. TUCKER, D.D., Caixa do Correio 454, Rio de Janeiro, Brazil.

Levant Agency—REV. J. OSCAR BOYD, D.D., 1, Parkring, 8, Vienna, Austria.

Arabio-Levant Agency—C. S. BELL, P. O. Box 724, 6A Sharia Nubar Pasha, Cairo, Egypt.

Philippines Agency—REV. G. BRUCE CAMERON, Box 755, No. 636 Isaac Peral, Manila, P. I.

Siam Agency—REV. ROBERT IRWIN, New Road, Bangkok, Siam.

China Agency—REV. G. CARLETON LACY, D.D., No. 102, Missions Building, 23 Yuen Ming Yuen Road, Shanghai, China.

Japan Agency—REV. KARL E. AURELL, No. 2, Shichome, Ginza (next door to Kyobunkwan), Tokyo, Japan.

State Bible Societies Cooperating with the American Bible Society

Bible Society of Maine—E. T. GARLAND, Sec., 19 Pine Street, Portland.
Connecticut Bible Society—REV. SAMUEL W. RAYMOND, Sec., 7 Haynes St., Hartford.

Maryland Bible Society—

9 E. Franklin St., Baltimore.
Massachusetts Bible Society and Vermont Bible Society—REV. G. H. SPENCER, D.D., Cor. Sec., 41 Bromfield St., Boston.

New Hampshire Bible Society—EDWARD A. DAME, Supt., 20 School St., Concord, N. H.

BIBLE SOCIETY RECORD

VOLUME 76

SEPTEMBER, 1931

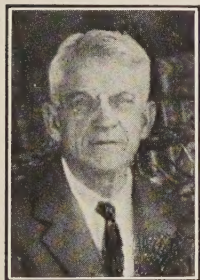
NUMBER 9

. . .

The Bible and the Writer

By William Lyon Phelps, Litt.D.

Professor of English Literature at Yale University and a Vice-President of the American Bible Society



WILLIAM LYON
PHELPS

IT is often said that young men and women of to-day are not familiar with the Bible. This is to a certain extent true; but they are probably more familiar with the Bible than they are with any other classic. General remarks, like the one in the first sentence of this article, need analysis and verification. A short time ago, I saw somewhere the statement that Tennyson and Browning are not much read nowadays. It occurred to me that it would be a good idea to suggest to a class of undergraduate students that they look for quotations from these two poets in current newspaper editorials, magazines, novels, and other new books. Within three weeks, they brought to me several hundred quotations from Tennyson and Browning, all of which had appeared within the preceding month.

But whether the Bible is being read by the average youth or not,—and we must remember that it is still the world's best seller,—there is no doubt that every English or American writer of any importance is familiar with the Bible. For the Authorized Version of the Bible is the best translation of the best book ever written.

Recently, I read a symposium on religion and science, written by various men of all shades of belief as well as by those who had no belief. It was interesting to observe that they were all familiar with the Bible; and even those without religious faith, when they wished to make an emphatic statement, often used Biblical language.

Although some portions of the Bible are superior to others, there is not a single book in the Bible which does not contain something supremely good, some immortal work of literary art. For example: I suppose, if one were asked to name the least interesting section of the Bible, one might answer Leviticus. Yet, in the Book of Leviticus occurs the passage: "Thou shalt love thy neighbor as thyself."

When the Master was tempted by Satan in the wilderness, he made three great answers to three separate temptations. All three replies were taken from the Book of Deuteronomy. There is no evidence that Our Lord was a highly educated man; but he was so familiar with the Old Testament, that he had its contents at command. Just as Bunyan became a literary artist through the study of one book,—the Bible,—so Our Lord, who composed short stories still superior to those written by any famous novelist, may have founded his own incomparable literary style on the simplicity and noble rhythms of the Old Testament.

The Bible is the best book for men and women with literary ambition to study; for it contains not only the finest examples of written language, but it contains supreme examples of every form of great literature: Lyric poetry—the Psalms; epic poetry—Genesis; dramatic poetry—Job; historical narrative—the Books of Samuel, Kings, Chronicles; pastoral idyl—Ruth; patriotic appeal—Esther and Daniel; practical wisdom—Proverbs; philosophical reflections—Ecclesiastes; impassioned oratory—Isaiah; short stories—the Gospels; letters—the various epistles of Paul, John, James, Peter, Jude; mystical exaltation—the Apocalypse.

The typical Sunday school in my boyhood is not remembered by all those who attended it, with admiration and respect. But there was one feature of its methods that has been of incalculable benefit to many thousands. In nearly all classes, the children were forced to learn by heart passages of Scripture. It was a good thing, that, amid the vulgarities and corruption and stupidities which formed so large a part of the furniture of a boy's mind, there was also a portion of the most sublime and the most beautiful language. This produced its effect in maturity.

To any youth eager to learn to write well, I would say three words: READ THE BIBLE.

Notes and News from the Levant Agency

AT Sofia, the capital of Bulgaria, the work of the American Bible Society for the Bulgarian people finds its center. Its shop and depository, pictured in the accompanying photograph, has remained the same for many years, but has lately received a new address. It is situated on the chief north-and-south highway of the city, which has recently been renamed for the new queen of Bulgaria, Giovanna of Italy. To make it more worthy of this honor, it has been provided with a continuous strip of grass and flowers down the middle between the tramlines, and the paving has been improved. In spite of continued "hard times," the little country and its capital show visible improvement from one visit to the next. The Rev. Mr. Popoff and his wife, whose photograph is given herewith, are indefatigable in the Bible work and in furthering all good causes within their nation, especially the temperance cause. Both are graduates of American colleges.

The Work of a Hidden Bible

The latest accession to our force of colporteurs in Bulgaria, Mr. S. C. Moutaoff, has been located at Bourgas, a port on the Black Sea. He has served several of the evangelical churches as preacher; but, while waiting for the time when he can become a fully ordained clergyman, he has accepted the appointment as colporteur—a work for which he has already shown aptitude through service as a "correspondent" of our Agency. He continues to preach on Sundays in pastorless churches, and gathers religious meetings at private homes during the week. It was in such a meeting in the town of A—, about four months ago, that a rather young man was present with his wife, to whom Mr. Moutaoff extended the invitation to buy a copy of the Bible. He replied that he had no money. "If you really want to read the Bible, and have no money to pay for it," said our colporteur, "I am willing to give you a copy at my own expense, provided you will actually read it." He therefore gave them one of our pocket Bibles as a present.

They began to read it together, this man and his wife, and as a result the wife was converted and began to walk with God. But the man, under the influence of a priest, began to oppose her and wanted to burn the Bible. His wife, however, succeeded in getting the Bible away from him and hid it. She continued to read it while he was away from the house at work. His sister also began to read the donated Bible and so became a follower of Christ. Thus through that gift these two souls came to serve God, carefully guarding their Bible lest the

man find and burn what had become so dear to them. Judging by parallel cases elsewhere, may we not hope that in time this man will cease to be a persecutor and will become a follower of the Word?

When the End Is Near

Mr. I. Haritonoff, who has been a colporteur of this Agency since 1922, has been unable to do any work since the beginning of 1930, because of the ravages of tuberculosis. Latterly he has been confined not only to his home, as hitherto, but to his bed, and is reported to be very weak and unable to speak above a whisper. A faithful pastor at Stara Zagora, the city where he lives, the Rev. Mr. Christoff, who has been acting as colporteur during Haritonoff's illness, has visited him frequently and borne to him the assurances of the interest and prayers of all his Bible Society colleagues. In a recent letter Mr. Christoff writes: "Spiritually, he is very humble and constantly in prayer. * * * Recently for several days he had taken no food; but today he said he was feel-

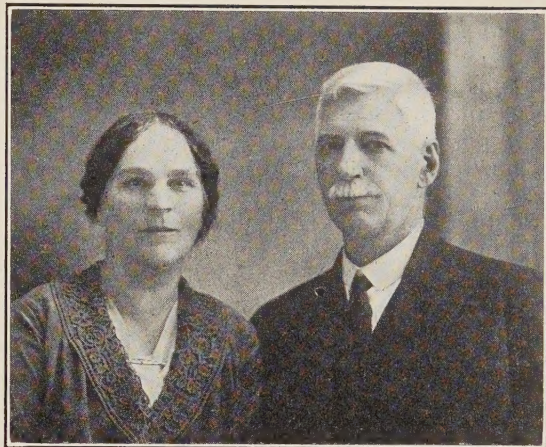


THE SOCIETY'S DEPOSITORY IN SOFIA

ing better. He is in the faith of Jesus and in hope for eternal life. He is very thankful that God has provided for him for these trying days. 'That,' he says, 'is an answer to one of my prayers.' He said he feels God has forgiven all his past sins. * * * Should God restore him to health, he promises to live for Jesus and to spend his days in his service. But should God take him, glory be to His name! He feels ready to meet death and says, 'Let God's will be done!' My wife and I visit him, and some other sisters likewise visit him often." A later letter says that he is still weaker, and that the end is very near; also that his wife has contracted tuberculosis. It is distressing; for there are four little children, the youngest born during the privation and exposure that followed the great earthquake of 1928—which was at its worst in Stara Zagora. But the Lord he has served and the Book he has sold, are the surest of all means for warming human hearts to pity and help for the child, especially the orphan. There will be found those who will befriend these little ones and justify this colporteur's dying faith in his Lord.

At the Istanbul Office

Mr. Frank Lyman MacCallum, the Society's agent in Turkey, has left Istanbul for his first furlough since taking up the work of the Society. He was married in June, 1930, and goes first with his bride to her home in Bournemouth, England, stopping off a few days in Vienna en route, with the Agency Secretary. The fall and winter are to be spent in London



REV. AND MRS. MARCO N. POPOFF
Mr. Popoff is Sub-Agency Secretary for Bulgaria.

in the study of Turkish problems, language, and literature; and in the spring of 1932, Mr. MacCallum will visit the United States and the Bible House in New York for the first time. His former home is in Kingston, Ontario. During his absence from Istanbul, his father, the Rev. Dr. F. W. MacCallum, will add to the work of translation on which he has long been engaged, the oversight of the Agency's stock in the Bible House and the printing and binding of the Turkish portions now being prepared; while the Rev. Charles T. Riggs, of the Turkey Mission of the American Board, will kindly look after the local finances of the Agency and superintend the Istanbul colportage.

A Syria Mission Reports

By Mrs. John E. Merrill

THE Syria section of the Near East Mission of the American Board is having its annual meeting in Aleppo, and I have been asked to write you a letter on its behalf. In listening to reports and hearing from the pastors and other workers in Syria, we realize once more how interdependent and essential to one another are the work of your Society and our own work.

One of our women evangelists tells of her activities in a purely Moslem village to the north of Aleppo, where she has gone to work the last three summers. As her time there is limited, she has given great importance to the sowing of the written Word, by giving Testaments and leaflets. When she returned last summer, she learned that all through the winter the people used to gather in the long evenings, while some one of their number read aloud to

them from the Testament. Some of the books left the year before had been loaned to friends or relatives, and some had gone even to other villages.

One young man in this village had read the whole Testament through. A copy given previously had been stolen from him; so a second copy was guarded most carefully by being kept in a locked box, from which it was taken out several times a day and read. This young man was so eager to hear the explanations and applications given by our worker, that he followed her around to the houses where she was talking to the women, and listened through the door or window.

In another house, where this evangelist was staying—the house of the village chief—at mealtimes the Bible and the Koran were both brought out and often she would read and

explain the Bible for three or four hours to the group of some twenty-five men and women gathered in the room. During ten or eleven months of the year, there is no worker in this place but the Book itself.

A recently converted Moslem in a large city is now going about as an evangelist and book-seller. He has been most successful in distributing many copies of the Bible or portions and in talking with Moslem friends.

Many women from the Catholic or Gregorian (Armenian National) churches get their first lessons in real gospel teaching, in connection with their reading lessons. Workers do not lose the opportunity of talking about the Christian life with the day's lesson as a text. One worker tells us that she plans and expects that

her pupils will be awakened and will become real heart Christians. As soon as they do so and can read the Bible for themselves, she drops them and takes on new pupils. If these new pupils are spiritually indifferent, she continues the lessons until signs of a new life in Christ are evident.

It is most interesting to see the colporteurs in this great city of Aleppo, standing at a street corner, talking with a group of passers-by about the Bibles they are selling, or sitting in a coffee-house with a turbaned teacher explaining the open Book. The large open Testament in the American Book Shop window, with a word of Jesus entitled "Jesus said" and a text in clear letters beneath, attracts many who pass through the busy square.

• • •

Bible Distribution in Cairo

By Herbert H. Mercer

Extracts from a paper read at a conference on "The Indigenous Churches and Evangelism," in Cairo, and published in "The Moslem World."

I AM sometimes asked, "What happens to these books? Do you think people destroy them or throw them away, or do they read them?" Strangely enough, during the past few months I have met three Moslems who had previously bought books from me. Let me tell you about them. The three incidents constitute a very good answer to such questions.

The first man gave me a warm welcome. Said he, "Do you not remember me? I bought a copy of Genesis from you nearly twelve months ago. Have you any more books like it?" He purchased Luke's Gospel.

Again, I approached some men outside a shop and offered a Gospel. Said they, "We are Moslems in this district. This book is not for us!" Just then the owner of the shop came out and said, "Do not say that! I bought an 'Ingeel' from this man some time ago, and it is good words. I heartily recommend it to you." A number of men bought. He also "called together his neighbors," and many of them purchased Gospels on his advice.

I entered a hairdresser's shop in Cairo the other day and offered a Gospel to the proprietor. Said he, "That is infidelity!" I replied, "Now, that is a strange thing. Can God's Word rightly be called infidelity?" "Well, a sheikh who comes here to have his hair cut says so!" I suggested that no one could give a just opinion about a book until he had read it for himself. The man replied, "But that is just the point. I bought this book from you some time ago"; and he pro-

duced a colloquial Luke from underneath a cushion on one of his chairs. It was well finger-marked, and bore profuse evidence of having been much read. I was very much interested at once, and, asking for more details, found that a favorite practice in that shop (which was really a kind of club) was for one man to read aloud a story from the Gospel while a group of people sat there and listened. The sheikh aforementioned, of course, tried to stop this, and called the book *kufr* (infidel); but these men defied him and continued to read from the Gospel and discuss it among themselves. I think this is very wonderful, and it was a great encouragement to me. Here was a Bible Class being held regularly by a group of men all Moslems, and in a strong Mohammedan district without any missionary!

I think I am right in saying that the present staff of foreign missionaries cannot possibly hope fully to proclaim the gospel message to the present generation of Moslems in the Near East. But I fully believe, if the indigenous church got a vision of this need and really roused itself to the task of distribution of literature, we could reach this generation of Moslems.

Open Doors in Egypt

If the doors were tight shut and we were forbidden to distribute literature, or if the people refused to accept Scripture portions, we might have an excuse; but it is simply wonderful how open the doors are at present; even the leaders of Moslem thought—Azhary

sheikhs—are today buying Arabic Gospels, and, stranger still, they are encouraging the people to do so. I can vouch for this from my own experience.

The other morning, in Cairo, I had a very interesting experience, which will illustrate my point. I am afraid I was rather a coward; for, when I saw an Azhary sheikh, evidently a teacher in the great university, sitting in a shop, I did not attempt to offer my books. I had just sold a Gospel in the shop next door and was moving off, when a boy said the sheikh wanted to speak to me. I returned with mixed feelings, wondering what my reception was going to be. My fears were not allayed when he opened the conversation with, "You are a missionary, are you not? What have you in your bag?" I produced a Genesis, fearing to show him a Gospel. To my amazement, he seemed quite familiar with this book and said, "Oh yes, this is the Takween; but you have some Gospels in your bag, have you not? Show me a Gospel." It transpired that this man was a teacher, in the Azhar University, of a class which is using the Bible at present. To my surprise he bought a Gospel.

An Enemy Discredited

Then, again, I had an experience with a crowd which refused to become a mob, although a fanatical Moslem tried to stir them up. As there are eight mosques in the short street in which the incident happened, you can understand the kind of district it was. The Gospel of Luke in the colloquial had been selling freely right up this street, and the trail behind me of Moslems sitting reading the Gospel for themselves evidently roused this man.

I had just read part of the story of the prodigal son, when he burst into the little group of men who had gathered round to listen. He said, "That is an infidel book." I said, "It is not; indeed, it is God's Word." He said, "You are a Christian missionary trying to lead these good people astray." I said, "I am doing no such thing; even the Koran admits that the 'Ingeel' comes from God." "You said Jesus is the Son of God." I replied, "We are not talking about that at all. I was reading a good story when you were rude enough to interrupt." "Well, that book says so." I replied, "Good! You show me where it says it!" and I handed a Gospel to him. Of course, he could not find the place,

and the crowd told him to shut up; they wanted to hear the remainder of the story. Then this fellow stood up on the doorstep of a shop and began to harangue the crowd. The shopkeeper cut short his eloquence by cursing him roundly and pushing him down into the street again. The crowd roared with laughter at his discomfiture. I continued my story, and many more copies of Luke were sold to that very crowd.

Often the easiest way round a difficulty is to go right through it.

• •

Sharing in Religious Freedom

AN unusual distinction has come to Dr. José Marcial-Dorado, Secretary of the West Indies Agency. By some 42,000 votes, he has been elected a representative of the important city of Seville, of which he is a native, in the Constitutional Convention which is shaping a new republican government for this old monarchical country. A number of the leaders in the revolutionary group now leading the country were Dr. Marcial-Dorado's fellow students in the University of Madrid some years ago. He is well known as a contributor to Spanish magazines. He is ardently interested in the cause of religious liberty, having been arrested as a young man for preaching the gospel on the streets. He is on leave in Spain for a brief time. On leaving Cuba, Dr. Marcial-Dorado was commissioned by representatives of the Christian denominations in Cuba to present three Bibles; one to the President of the Spanish Republic, one to the Secretary of Justice, and one to the Secretary of State; having in mind the action of the new government in granting a degree of liberty of worship hitherto unknown in Spain.

• •

From Brooklyn to San Domingo

THE children of the week-day vacation Bible schools of the Brooklyn Federation of Churches have rendered a fine service to the children of the Dominican Republic. Under the leadership of Miss Dorothy Collins, many of the schools studied about this southerly and needy neighbor. The fruit of their knowledge was a box of thirty-two Spanish Bibles and a check for over a hundred dollars to purchase more—all for children and families that needed the Book of blessing, but could not purchase it.

THE mother tongue is the key which unlocks the door of a people's heart. It is the road which leads to an understanding of their mind. It is the bridge across the gulf that yawns between their soul and our own. Unless and until you can speak to them, man to man, heart to heart, soul to soul, you can never attain to that intimate sympathy which is based upon knowledge, and which gives you the right to influence them.

—E. W. Smith.

Around

By
Sub-Agent



NORTHWARD

Beyond the Golden Horn, that busy artery of the city's life, rise the banks and offices of Galata, where Christian and Moslem, Jew and Gentile, bond and free, compete for the goods of this life. Above them all looms the round mass of the Fire Tower, known in medieval times as "The Tower of Christ."

WESTWARD

When day wanes and the mosque of Suleyman the Magnificent is illuminated in honor of the Prophet's birthday, the Bible House hears the thin, high call of the muezzins, "There is no God but God." For a thousand years and more Christendom has regarded that cry as the voice of its chief enemy. A greater charity may yet enable us, while appreciating its strength and value, to reveal a greater than Islam's Prophet.



Photo by H. H. Kreider

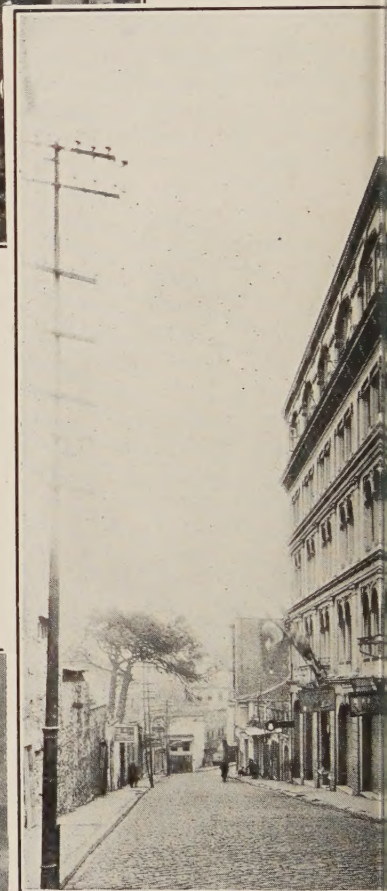


Photo by H. H. Kreider

THE BIBLE

Standing foursquare in the realms of history, dead; for where wonder, and love, work of preparing the Bible for over a century.

mpass

im
Society

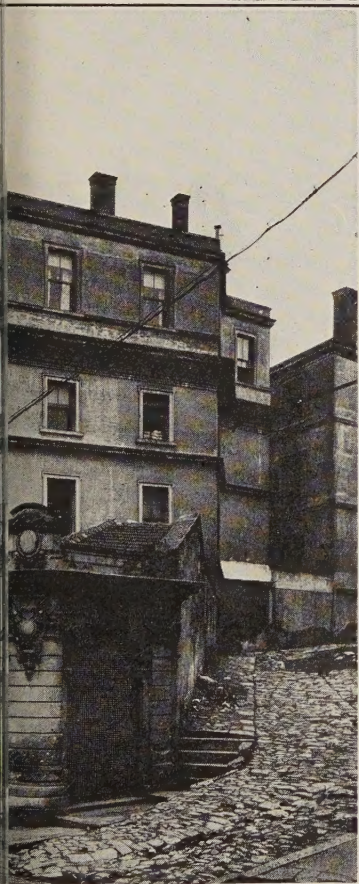


EASTWARD

Around the Seraglio Point sweeps the majestic blue avenue of the Bosphorus, at the farther side of which rise Scutari's twin hills, marking the gateway of the road that leads through the heart of Asia to the China Sea. The spire of the old seraglio standing up into the blue at the right indicates the spot where a Polish slave first translated the Bible into Turkish, at the time when William Penn was proposing to found a colony in the Americas.

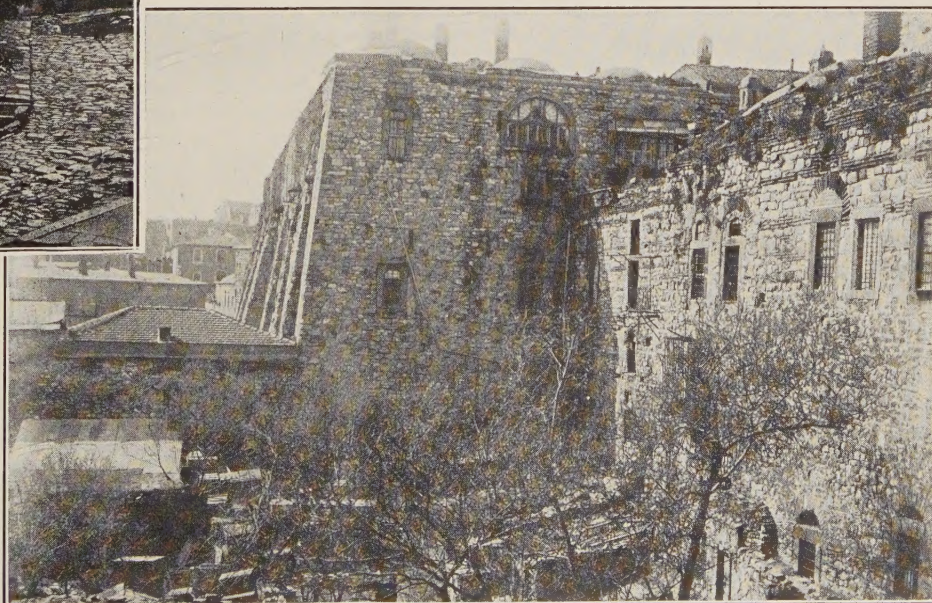
SOUTHWARD

The fortress-like bastions of the Valide or "Persian" Han extend to within fifteen feet of the rear wall of the Bible House. Once within this stronghold one might easily fancy himself in Tabriz or Teheran; for Persian costumes, customs, language, and worship prevail in this their trading center.



ANBUL

one of the great
looks out over
is romance yet
es lives, beauty,
these rooms the
d translation of
Turkish-speak-
essed.



Number 6, Via Egnatia

By the Rev. J. Oscar Boyd, D.D., Secretary, Levant Agency

ONE of the Roman roads that bound the mistress of the ancient world with her subject lands was the Via Egnatia. It took its name from the city which was its first objective, on the east coast of Italy. The traveler of today who takes the wearisome railway journey up, or down, that long east coast between Brindisi and Bologna, passes not far from the scanty ruins of the once important city of Egnatia. Not far from Bari, whence comfortable Italian motor ships thrice weekly ferry the voyager in twelve hours across the Adriatic Sea, those ruins of Egnatia still remind us that the laws of geography are immutable; that mountains and valleys, ports and passes determined of old, as they determine now, the lines of communication for both passengers and goods. Egnatia was for the Roman, as Bari is for the Italian, the jumping-off-place for Macedonia and the East—a shorter route (soon to become also a quicker route) thither than the more southerly road to Greece (Achaia) by the Appian Way, Brundisium, and across the sea either Epirus or the Gulf of Corinth.

Across the Adriatic from Egnatia was the port of Dyrrachium. Known to the Italians as Durazzo, to the Albanians as Durrës, it is now the chief port of Albania. It is already linked with Tirana, the new capital of Albania, by an excellent road, and is in process of being linked with it by railway also. But the line of communication across Albania to Macedonia runs not by Tirana, but up the river valley which cuts across the little land from west to east, admitting the traveler, through its windings among the mountains, to that high table-land of lakes and plains where the three countries—Albania, Greece, and Yugoslavia—touch shoulders.

So gradual has been the ascent from the Adriatic side, that one has no notion how far one has risen above sea level, until the descent into the Macedonian plain begins. After a very moderate climb from Kortcha, the chief city of southern Albania,—lately the victim of

a disastrous earthquake,—the watershed is topped, and from that point the road down to Florina on the Greek railway is almost a drop—a very crooked drop, to be sure—from alpine heights where snow patches still linger in June, to a level of olives, figs, and tobacco.

The old Egnatian Way, after so many adventures among the mountains, now runs tamely across the western Macedonian plain, tiptilted toward the Gulf of Saloniki, above which tower the cloudcapped heights of Mount

Olympus. Over many a smaller stream (if the bridge happens to be intact; if not, then *through* the stream), and finally over the mighty Vardar River, the motor car of today bears the traveler, as horse, or litter or chariot once bore the men and women of Rome, to Thessalonica by the sea, capital of Macedonia, second city of Greece, natural gateway to the eastern Mediterranean for all Central Europe.

This city-with-the-long name—*Thessalonica*—over which our tongues tripped as we tried to read aloud from the Book of Acts when we were children, has never changed

its name, nor ever ceased through all the vicissitudes of history to be inhabited by a busy population. The Turks call it Saloniki, dropping the first syllable. The Slavs call it Soloun, dropping the end as well as the beginning. The British army insisted on calling it Salonika, with accent perversely on the second syllable. The modern Greeks have restored its old sonorous name, and one has a queer sensation of incongruity as one reads the tiny tramcar ticket that entitles the holder to transportation from one end of the long city to the other: "Street Railways of Thessalonica, 1.70 Drachms."

One of the street-car lines operates on the chief east-west thoroughfare of the city, which is identical with the ancient Via Egnatia and still bears that name. If modern shops, hotels, and cafés—not to speak of the trams themselves—tend to obliterate the memory of Greco-Roman days, here is suddenly something outside the car windows to correct the perspective:



THE SOCIETY'S DEPOSITORY AT 6 VIA EGNATIA, SALONIKI

the triumphal arch of a Roman emperor, which still spans the Egnatian Way. Its ancient sculptures are sadly defaced. Its original height is reduced by the rising of the ground around and beneath it, as well as by the loss of its entablature. One of its two lateral arches is quite gone. Nevertheless it is an authentic bit of the Thessalonica that preceded Turk and Slav and Briton, and that will still be exchanging the products of East and West at the top of the Aegean Sea, when all its invaders have been forgotten.

At Number 6, on this street whose extremities bind Asia and Europe, there stands now a little shop, where wares are sold more lasting than empires, more world-wide than the span of mere continents. Its wares are "the Holy Scriptures in All Languages," as the signs on door and windows and across the breadth of it proclaim in four languages. An Eastern book is this Bible—the New Testament as well as the Old. But it has proved itself the "Book for All People," through testings of translation and transportation that cross continents and high seas. Thus there seems an extraordinary fitness in the new address of the American Bible Society in old Thessalonica—Num-



A ROMAN TRIUMPHAL ARCH IN MODERN SALONIKI

ber 6, Via Egnatia; for out of the East has come this book, to give spiritual life to the West—not only the West that was Rome, but the West that is America—and back to the East, Americans who love this book are bringing it once more, over the ancient highways trod by the first Apostles of the Christian faith.

• • •

The Little Red Bible

By Elizabeth S. Webb, Missionary, Syria

MARIAM HANUM KOONDAKJIAN is one of the few women still living who know something of the early days of missionary work in Turkey.

She was born and grew up in the mountain village of Hassan Beyli and was a member of the first class to graduate from Aintab Seminary. Later she and her husband gave their lives to the people of their native village,—he being one of the finest pastors of the Central Turkey Mission.

Pastor Koondakjian and two sons were killed in the massacres. Mariam Hanum, however, now nearly seventy years of age, is still strong and active, and is able to lead public meetings whenever needed.

Recently she told friends some stories of the old days. This is one.

Mariam's uncle was a gunmaker by trade. One day, when Mariam was a little girl, her uncle received an order from a brigand for a gun. When the gun was ready and carried to him in his mountain retreat, the brigand claimed to have no money with which to pay for it, but offered to give instead a small red book. There being no alternative, her uncle finally accepted the book in payment for the

gun. It proved to be a Bible. As Mariam grew up, she partly learned to read from this book, and it had a considerable influence in the development of her religious life.

Years passed by, and the little red Bible was in constant use in the family.

An Unexpected Sequel

One day, by chance, Mrs. Coffing, of early missionary fame, visited their village. Her husband had been killed years before by brigands not very far from this place. Wishing to hold a women's meeting, she asked the loan of a Bible, and the little red book was brought out.

There was something familiar about its appearance which she could not understand. Had she seen it somewhere before? Why did it look so familiar? Turning to the flyleaf, the mystery was explained. There in his own handwriting was Mr. Coffing's name. What the connection was between Mr. Coffing's tragic death and this book being found in the hand of this brigand, we can only conjecture. At any rate, after these many years the little red Bible was at last found by its rightful owner.

Young People's Bible Conferences in Georgia



A GROUP AT THE JONESBORO CONFERENCE

THE Rev. D. H. Stanton, Secretary of the Atlanta Division of our Agency among the Colored People, has a reputation for knowing how to get to the ears and hearts of young people. This quality helped him greatly during his years as district superintendent for the Methodist Episcopal Church for the Atlanta District, and now is being of much service to the Bible cause in his new task, as evidenced by the following report.

In mid-July a two-day conference was held at Jonesboro, near Atlanta, attended by 176 young people, boys and girls, mostly from the country and from small towns, and only one group from the city of Atlanta. The sessions were in the Methodist Episcopal Church at Jonesboro, the building being tastefully placarded, with special emphasis on the Bible and its message. The theme of the conference was personal work in distributing the Bible, at cost, to one's neighbors and friends. As a result these young people all pledged themselves to carry on this work in their own communities.

Over one hundred Bibles were bought by these young people for their own personal use at the conference and later in their own homes, and copies were made available by Secretary Stanton to some of the others who were eager to help in this cause, but unable to purchase.

Already (mid-August) the good results of this conference are being evident; for the pastors of the churches to which these young people belong report a renewed activity in church attendance and interest, and a new devotion to Bible reading on the part of many, old and young, in their congregations, especially in the Sabbath schools.

A similar conference, lasting just one day, was held early in August near Covington, Georgia, and was attended by some three hundred young people and an equal number of adults. Brother Stanton reports: "The scene was inspiring, especially when one took time to think that the Bible was at the center of interest. In the church the young people were given the front seats,—indeed, almost all the seats,—and the music which came from their untrained but beautiful souls was heavenly. It would be folly to attempt to describe it. It may be well to say that through it all rang a note of hope seldom heard.

"The gathering was addressed by prominent white and colored speakers. Particularly significant was the increase in interest on the part of the young people, and the general public, observed in this meeting and the one held at Jonesboro some weeks earlier. This to me is very significant. Not only was the interest keener, but the crowd was considerably larger and entered more whole-heartedly into our program. The entertaining church furnished meals for the day free."

We anticipate marked increases in Scripture distribution in the Atlanta region because of this enlistment in the work of large numbers of enthusiastic young people, who will find in this cause a chance to be of service to their Master and the Bible. Further reports of this work will be published from time to time. We solicit the thoughtful prayers of our readers and friends for this promising new work in Georgia, that it may bring genuine lasting good there, and also spread to other states, reaching untold numbers of people, rich or poor, who are soul-hungry.

A New Secretary in the Upper Andes Agency

MR. JOHN RITCHIE, for more than twenty years a missionary in Peru, has been appointed Secretary of the Upper Andes Agency, succeeding Dr. Robert H. Milligan. He possesses an unusual acquaintance, not only among the missionary and evangelical forces, but throughout Peru, in which he has been deeply interested since his boyhood. He was born in Scotland and was converted when he was fourteen. He has continued his association with an undenominational church in Glasgow.

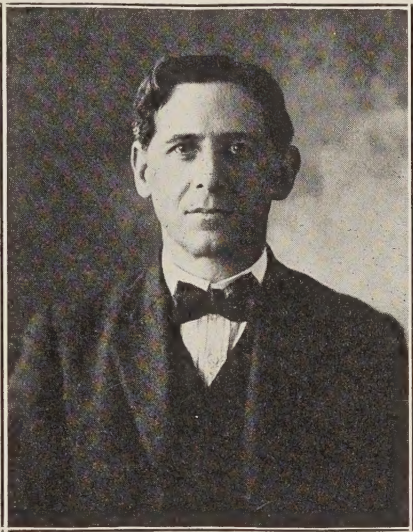
His earlier interest in Peru led him to give his life to missionary work there, after graduation from Harley College, London. Serving first under the "Regions Beyond" Missionary Union in 1906, he was transferred with the South American work of that Union to the Evangelical Union of South America, which he served until 1929. He has since been super-

vising the work of the Committee on Cooperation in Latin America in the distribution of

Christian literature through the evangelical bookstores and the circulation of *La Nueva Democracia*.

Mr. Ritchie's long missionary experience involved extended evangelistic work in the Peruvian towns and villages, administration of finances and of institutional work, and successful development of evangelical book-selling. Mr. Ritchie, who is in his early fifties, will sail from London in September, accompanied by his wife and two daughters. His three sons remain in England to complete their scholastic training. The officers of the Society bespeak for him the prayerful support of his en-

deavors to circulate the Scriptures effectively among the people of Bolivia, Peru, and Ecuador; we feel assured our readers will generously extend it to him.



MR. JOHN RITCHIE

How One Helps Bible Reading

(A letter to the Office)

"YOUR earnest appeal of the 18th for funds with which to meet the constant demand for Bibles is received. I regret that unusual circumstances prevent my complying with your request. I am pleased, however, to say that I have been enabled, by the help of others, to secure the reading of the Gospels in some of our Sunday schools, as you will notice by the inclosed clipping taken from our local paper, *Public Opinion*, of the 16th inst.

Are Reading Bible

In a recent effort to get more Bible reading in the Sunday schools of the town, Lee M. Bender, superintendent of the adult division of the Sunday schools of the county, has sold over 900 penny editions of the Four Gospels and the Book of Acts. Five classes in the Sunday school of the St. John's Reformed Church, George H. Bitner, superintendent, read 1,242 chapters in two weeks. H. P. Plasterer, superintendent of the First Lutheran Sunday school, purchased 350 copies for members of his school.

"Besides this, I carry Gospels with me in my car and stop when signaled, and sometimes without a signal, to give a traveler "a lift." (I

took in nine men one day in going 87 miles.) I hand one of them a Gospel and ask him to read a chapter aloud. Then I have the Gospel passed to the next man, and he reads. When I have no one able to read, I recite a Psalm or two. I took one man 60 miles, and before I let him out, he had read me the whole Book of Mark. I had to go slowly for a time and then stop to give him time to get through.

"To have a Jew read the first chapters of Luke and heartily promise to read to the next man who picks him up; another to call me "Dad" and wish me good luck; others to call me "Reverend" and thank me most heartily for the ride and for the Gospel; to see a Catholic remove his hat while the Scriptures are being read in his hearing; to pick up a stranded penniless couple on a cold rainy evening and bring them 38 miles on their journey toward a promised job, etc.—makes me rather indifferent to the warnings given me by my friends as to the risk I run in taking in 'hikers.' I hand them a Gospel as soon as they get in the

car. Or I might say, I draw a Gospel on them before they draw a gun on me.

"It seems strange that people are so much afraid of hikers, when I think the records will show they are about as peaceable as other people and have no fear of automobiles that killed or injured 30,000 persons last year.

"There is no better time to do personal Christian work, than when you are helping a stranger who needs help. I can testify that the Ethiopian who took into his chariot a hitch-hiker, Philip by name, is not the only one who has received a blessing for such an act. * * Very truly yours."

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, SEPTEMBER, 1931

AMERICAN BIBLE SOCIETY
INSTITUTED 1816

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the translation of the Scriptures into the languages and common dialects of the people; the publication of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the distribution of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of four classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
2. Life Members are constituted by a subscription of \$50.00 at one time.
3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.
4. Memorial Members are constituted by a contribution of \$100.00. The contributor names the one in whose memory the Membership is created. The Bible is distributed through the years in memory of such a person.

Handsome engraved certificates are presented to Life Directors and Life Members.

Full information about the privileges of Membership will be sent on application.

The Society is supported by the gifts of its members and friends and by the contributions of Christian churches with which the Society has official or semi-official relations.

AUGUST MEETING OF THE BOARD

THE fourth stated meeting of the Board of Managers of the American Bible Society in its one hundred and sixteenth year was held at the Bible House, Astor Place, New York, on Thursday, August 6, 1931, at 3:30 o'clock

p. m., Vice-President Henry S. Stearns, M.D., in the chair.

Devotional exercises were conducted by the Rev. Dr. Frank Mason North.

The minutes of the third stated meeting of the one hundred and sixteenth year were presented and approved.

The minutes of the standing committees were presented and approved.

The following memorial minute on John R. Pepper, a former Vice-President of the Society, was unanimously adopted:

John R. Pepper

In the death of John R. Pepper in his eighty-first year, not only did the American Bible Society lose one of its Vice-Presidents, but the Methodist Episcopal Church, South, lost one of its outstanding and most active laymen. His name will be long remembered particularly because of his half century of work in the Sunday schools of his communion, during all of which he was the superintendent of the Sunday school of his own church, the First Methodist, in Memphis, Tennessee. He was the author of a number of books bearing on various phases of Sunday-school work. Mr. Pepper was a successful business man, who gave generously of his time and ability, not only to his local church, but to the service of his denomination, by which he was honored with important offices and duties. He was elected a Vice-President of the American Bible Society in October, 1919. The Board of Managers of the American Bible Society, in recording its sense of loss, would also extend its sympathy to his family.

General Secretary Brown reported on the income from churches and individuals for the period January-July, 1931.

The Treasurer reported the following consignments to Foreign Agencies during the month of June, 1931: Brazil, 8 volumes, valued at \$42.14; Caribbean, 2,591 volumes, valued at \$2,194.44; La Plata, 2,410 volumes, valued at \$1,046.68; Upper Andes, 10,743 volumes, valued at \$165.11; West Indies, 15 volumes, valued at \$28.65; total volumes, 15,767; total value, \$3,477.02.

The issues from the Bible House during the month of June were 235,485 volumes.

The meeting was adjourned.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of—

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to-wit."

CASH RECEIPTS IN JULY, 1931

LEGACIES

Armstrong, Katherine, Cal-	
donia, N. Y.....	\$333 33
Kemper, Elnathan, Cincin-	
nati, Ohio.....	100 00
	<u>\$433 33</u>

Eastern	\$2,883 76
National Capital.....	426 35
Northwestern	3,675 21
Pacific	1,719 57
South Atlantic.....	1,027 68
Southwestern	1,127 67
Western	842 62

Home Agencies	\$17,258 92
Returns from Scriptures	
Donated	98 74
Trust Funds Permanent,	
General Purpose	500 00
	<u>\$54,044.45</u>

ANNUITY GIFTS

Amount received during	
the month	\$34,324 74

\$17,258 92

AUXILIARY SOCIETIES

	Received from	
	Donation Book	
	Account Account	
Abbeville District,		
S. C.	\$	30 00
Belvidere, N. J.....	\$150 00	
Buffalo City and		
Erie Co., N. Y....		877 96
Charleston County,		
S. C.		83 70
Dutchess Co., N. Y.		10 10
Gasconade County,		
Mo.	100 00	
New Bedford,		
Mass.		58 12
New Hampshire...		46 95
New York.....		69 36
St. Louis, Mo.....		2 53
		<u>\$1,178 72</u>
Donation Account.		250 00
		<u>\$1,428 72</u>

From Home Agencies and Included in Home Agencies Receipts

Donations from Auxiliary Societies:	
Pennsylvania	\$637 56
Gifts from Churches.....	65 26
Gifts from Individuals....	374 76

RETURNS FROM SCRIPTURES DONATED

Board of National Missions,	
Presbyterian Church	\$22 59
Friends' Africa Mission....	75 00
Gillespie, Rev. J. H.....	1 15
	<u>\$98 74</u>

TRUST FUND—PERMANENT GENERAL PURPOSE

Through Rev. A. V. S.	
Wallace for the Rev. R.	
Howard Wallace Trust	
Fund in memory of father	\$500 00

RECAPITULATION

Legacies	\$	433 33
Annuity Gifts		34,324 74
Auxiliary Societies Book		
Account		1,178 72
Auxiliary Societies Dona-		
tion Account		250 00

MISCELLANEOUS

Annuity Department.....	\$	119 20
Appeals		1 89
Bible House Rentals.....		8,990 88
Bible Society Record.....		7 25
Diffusion of Information..		40 26
Funds for Transmission..		30 03
General Salaries and Ex-		
penses		6 95
Gifts for Distribution to		
Blind		253 00
Gifts from Churches.....		8,081 03
Gifts from Individuals....		7,578 29
Income from Available In-		
vestments		82
Income from Legacies and		
Gifts—Trust Funds.....		1,548 95
Legacy Equalization		65 06
Manufacturing Credits....		6 70
Miscellaneous Foreign		
Travel		12 50
Special Annuity Income		
and Expense		142 84
The Trade.....		569 81
Trust Funds Subject to		
Life Interest		500 00
Wragg, J. P. and J. E.,		
Investments		60 00
		<u>\$28,015 46</u>

Total Receipts\$82,059 91

CASH STATEMENT FOR JULY, 1931

GENERAL CASH STATEMENT

RECEIPTS

Balance from June 30, 1931.....	\$56,687 29
Home Agencies	17,258 92
Auxiliaries	1,178 72
Trade	569 81
Manufacturing Credits	6 70
Bible Society Record.....	7 25
Bible House Rentals.....	8,990 88
Gifts from Auxiliaries.....	250 00
Gifts from Churches.....	8,081 03
Gifts from Individuals....	7,578 29
Gifts for Distribution to Blind.....	253 00
Annuity Account	34,324 74
Legacies	433 33
Income from Legacies and Gifts—Trust Funds	1,548 95
Income from Available Investments.....	82
Trust Funds Permanent; General Purpose...	500 00
Trust Funds Subject to Life Interest.....	500 00
Wragg, Rev. and Mrs. J. P. Fund Invested...	12 50
Miscellaneous Foreign	65 06
Legacy Equalization Fund.....	30 03
Funds Received for Transmission.....	142 84
Special Annuity Income and Expense.....	6 95
General—Salaries and Expenses.....	1 89
Appeals	40 26
Diffusion of Information.....	119 20
Annuity Department	98 74
Returns from Scriptures Donated.....	

\$138,747 20

DISBURSEMENTS

Bills of Exchange.....	\$21,480 08
General Salaries and Expenses.....	7,615 46
Treasurer's Office—Salaries and Expenses..	2,761 28
Bible House Expenses.....	4,520 20
Appeals	643 27
Diffusion of Information.....	3,701 28
Annuity Department.....	25,116 21
Bible Society Record.....	237 09
Blind Fund	175 00
Cash Reserved for Publication Department..	25,000 00
Home Agencies	13,313 51
Foreign Agencies	2,626 86
Funds Received for Transmission.....	5 03
United States Trust Co.—Available Invest-	
ments	5,067 56
United States Trust Co.—Trust Funds.....	1,180 00
Translation and Revision.....	100 00
Miscellaneous Foreign Grants in Funds.....	750 00
Miscellaneous Foreign	522 89
Church Budget Costs.....	365 25
Legacy Expenses	81 00
Library	54 81
Pensions	671 48
Income from Legacies and Gifts—Trust	
Funds	625 00
Special Annuity Income and Expense.....	146 84
Plate Account	15 80
Balance to August 1, 1931.....	21,971 50

\$138,747 20

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from June 30, 1931.....	\$41,398 79
Transferred from General Cash.....	25,000 00
	<u>\$66,398 79</u>
Publication Department	\$21,007 38
Publication Funds Invested.....	40,033 98
Balance to August 1, 1931.....	5,357 43
	<u>\$66,398 79</u>

Total Cash Balance.....\$27,328 93

ONE OF THE MANY REASONS

Why Christians Secure Our Annuity Agreements

LIBERAL AND STEADY INCOME

Mrs. A. M. D., of Maine, tells why she sent a check and a Liberty bond for an annuity agreement:



"YOU may be interested to know why I sent you a Liberty bond and a check to be exchanged for one of your annuity agreements. I wanted to entrust some of my possessions to a work in which I heartily believe; for I know how missionaries depend on the American Bible Society for Scriptures, and I want to help meet that need. I rejoice in sharing with you the great task which is yours. I count the distribution of the Bible one of the important duties of Christians. May the Society be greatly blessed in its work."

Hundreds of friends have written expressing complete satisfaction with the annuity plan. You, too, would be pleased with this plan.

Mail the Coupon Today!

AMERICAN BIBLE SOCIETY

Bible House, Astor Place, New York

American Bible Society
Bible House, Astor Place, New York City

Please send me, without obligation, your booklet No. 62AF entitled "Bibles and Bonds."

Name

Address